

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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CONDITION OF AMERICAN BAPTISTS.

NEGLECT OF SUITABLY SUPPORTING THE MINISTRY.

We do not delight in censure, nor especially in finding fault with our brethren. It has been said, however, that reproval is the strongest evidence of friendship; and if our animadversions on the evils which exist among Baptists are received in the spirit in which they are made, they will, we trust, subserve the lasting benefit of the denomination.

A second evil among Baptists, of very injurious tendency, which demands consideration, and requires reform, is the neglect of suitably supporting the ministry.

We wish, however, to be distinctly understood. This charge does not lie against all the churches. Many of them, especially most of those in the cities, make pretty liberal provision for the support of their pastors. Nor do we ask, that ministers should be made opulent and independent. No princely estates are claimed for the public servants of Him, who, during his own ministry, had not where to lay his head. Nor do we claim, that those who devote the principal part of their time, and thoughts and energies, to secular business, and thus have ample opportunity to provide for themselves and their families, should be supported by the churches. Such men desecrate the sacred office, and their conduct is reprehensible. We plead only in behalf of those who "give themselves wholly to the ministry." Nor do we contend that indolent ministers should be rewarded. Idleness is in all men a crime, and in a disciple of Christ, it is a heinous offence, while in a professed minister of that Saviour, who went about doing good, and said, that he must do the will of Him, who sent him, while it was day, it is aggravated wickedness. If he will not work in his holy vocation, he has no right to eat the fruits of other men's industry. We only contend, that the man who does the work of an evangelist, gives full proof of his ministry, and labors in feeding the sheep and lambs of Christ's flock, should be rewarded according to his labor. We take great pleasure in saying, that the fault which we complain of, is not a growing evil: on the contrary there has been, especially in some sections of the country, a rapid and great reform in this respect. It is, perhaps, not too much to say, that in some States, there are as many thousands paid for the support of Baptist ministers, as there were hundreds at the close of the last century; and though it is admitted that their number has greatly increased since that period, still their condition has improved in a far greater degree.

And further; we readily admit that this neglect of supporting the ministry has not been without some plausible apology. The deep poverty and small number of the churches, in early times especially, created a kind of necessity that their ministers should be more or less engaged in secular business; and hence the claim on the one hand, and the obligation on the other, naturally came to be less felt and acknowledged by pastor and people. In too many instances, the talent of the ministers did not allow of their usefulness in the churches, to such a degree as to warrant their consecrating their lives to their benefit, or to impose on the churches the burden of their support; and the transition from not wholly supporting them to not rewarding at all, was short and easy.

But in accounting for this neglect to suitably support the ministry among Baptists, we apprehend that justice requires that we should look to the cause which has occasioned many other evils among them—opposite errors in other denominations. Among the prejudices of education, which the first settlers of this country brought with them from the mother country, was the doctrine of the union of church and state. Religion had then been supported by civil government, and its teachers sustained from the public chest, from tithes, or from taxes imposed on the polls and estates of the people, without at all consulting their opinions or wishes; and the earliest colonies adopted this iniquitous policy into their system of government. The measures arising from this policy were heavily felt by all dissenters, and especially by Baptists, who were among the first in the order of time, and soon became the most numerous. They have maintained, in all ages and in all nations, that religion should be left to depend for the support of its teachers on the strong and efficient principle of voluntary association. Now, (as we had occasion to remark in a former number,) they suffered severely in the northern and southern sections of the country, from the operation of laws compelling them to pay money for supporting ministers, whose doctrines they did not believe, and could not conscientiously hear. And, as human nature is prone to extremes, they adopted the mistaken sentiment to a great extent, that the ministers of religion ought not to be supported in any way. Unfortunately, their ministers either adopted the same erroneous principle, or found it popular to maintain it; so that those who would seem most interested in the matter, and whose office it was to teach the people their duty and guard them against error, were found preaching against supporting ministers. The curious spectacle was exhibited of men laboring to dissuade those, for whose benefit they labored, from rewarding them for that labor! What a show of disinterestedness was there! It would argue extreme ignorance of the principles of human nature not to suppose that such preaching would be popular. However difficult faith in some other things may be, such sentiments

would find believers, addressed as they were to the natural selfishness of the human heart. Nor is it very remarkable that these sentiments should insinuate themselves into the favor of many conscientious persons, when taught with apparent candor by their spiritual guides, and attempted to be enforced by scriptural evidence.

Thus it is seen that the error in question originated in resistance of oppression, and an honest desire to preserve the church from an unhallowed amalgamation with the world, and has been perpetuated by covetousness, supported by habit and false teaching, in either misunderstanding or deceitfully handling, the word of God. It is often easier, however, to account for a thing than it is to justify it. And, after all the preceding explanation and apology, we still maintain, that there is utterly a fault among Baptists in neglecting to suitably support the ministry. That such neglect is wrong in itself, and injurious to the cause of truth; and that its remedy would greatly promote the interest of the denomination.

From the New York Observer's correspondent in France.

ENCYCLICAL LETTER OF THE POPE.

BOLBEC, (Lower Seine,) Nov. 7th, 1832.

It is an ancient custom of the Popes of Rome to send, immediately after their elevation to the pontificate, a letter or circular addressed to all the patriarchs, primates, archbishops and bishops of the Catholic church. The new possessor of the Holy See, by means of this circular, explains his intentions, his views of the spirit of the times, his plans of improvement, his wishes for the prosperity of the church. He also takes this occasion to make himself known to the principal dignitaries of the Catholic communion, and to form with them relations of fraternity and mutual confidence. The new Pope, Gregory XVI. did not conform to this ancient usage in the first months of his pontificate. To the surprise of all, no encyclical letter appeared, and it was asked why the Holy See delayed so long to lift its voice at this eventful period, which seemed to claim more than any other the assiduous cares of the spiritual guides of Catholicism.

At last, on the day of the Assumption of the Virgin, Pope Gregory XVI. broke silence, and he himself assigns the reason why he chose this day rather than any other. "It is," he says, "that she whom we have recognized as patroness and deliverer in the greatest perils, may be propitious at the time when we write, and that by her celestial breath she may inspire those counsels which shall be most salutary to the Christian flock." Singular worship this, which the Catholics render to the Virgin Mary! They combine in her all the operations which the Holy Scriptures attribute to the Father, the Son, and the Holy Spirit. They speak only of the Virgin Mary, address only her in difficult circumstances, expect from her alone succor, strength and protection. This is an ancient error, accredited especially in the chivalrous times of the middle age, when woman was held in superstitious veneration; and this error has been preserved with invincible obstinacy, in spite of the declarations of the word of God, and the obstacles it has every where encountered!

In entering upon a more particular examination of the encyclical letter, the first thing which strikes us is the effects of that strange anomaly which unites in the same person the spiritual and the temporal power. Instead of being occupied above all with the wants of the church, and the means of awakening faith among its members, the Pope speaks of revolts in the States of the Holy See. We may hence deduce that this question occupies him more than all others; that he attaches to it a greater importance than to the spiritual interests of Catholicism; and that he would be less afflicted to lose his authority as Vicar of Jesus Christ, than to lose it as possessor of the patrimony of St. Peter. The Saviour said: "My kingdom is not of this world," and the Pope of Rome seems to say: "My kingdom is of this world." A more striking contrast cannot be imagined.

After dwelling for a long time on the political troubles which have taken place in the Roman States, and the profound grief he has experienced, the Pope turns to the present state of religious opinions. He describes with much truth the prevalence of infidelity, and alludes to the attacks of infidels, to the contempt into which religion has fallen, and to the numerous enemies and perils which threaten her every day. In all this, the true friends of the Gospel perfectly agree with the Pope; they know that Christianity in Europe is in a deplorable situation, that it is the object of unmerited reproach, that its foundations are sapped by infidelity and superstition—that it is unknown in its most generous traits by those who dare to condemn it without reserve or shame. But Gregory XVI. soon comes back to the particular interests of his church. He merely touches the great question of Christianity, and then comes to the comparatively unimportant question of Catholicism. What especially afflicts the Pope, is that the authority of the Holy See is despised, that a disposition is shown to deny that the Pope is infallible! The rights of the Holy See! union with the Holy See! the power of the Holy See! It is easy to see that the author of the encyclical letter considers nothing else of so much importance as these rights and this union. He recommends very strongly to all the archbishops and bishops to maintain union with the Roman See, and to repress the audacity of those who wish to break it. "Our cause is the cause of God," says the holy father, "and it should unite all our efforts for the salvation of all the people."

There are some other curious matters in this document. Gregory XVI. denounces as heretics and schismatics all who shall pretend to make the least change in the ancient discipline and canons of the church. He asserts that Catholicism has no need of reform or regeneration, that it ought to remain what it is, and persevere in every respect, in the course which it has followed to the present time. Thus when the whole world is agitated, and is making new progress, when the spirit of the age is excited, and calls for new laws; when Europe especially is advancing towards other destinies, the supreme power in the Catholic church does not consent to accept of any change whatever in

its forms or its discipline. The Pope obstinately persists in supporting what is falling to ruins; he is determined to remain in an old house, already half destroyed, and from which is detached every day a timber or a stone! We ought not to be surprised at this character of tenacity and blindness on the part of the Holy See; it is in its nature to be always in the rear; it is harassed, as has been said, to the back of the car of humanity, and draws in an opposite direction from the rest of the world. But this position makes intelligent and observing men presage that Catholicism will grow continually more and more feeble as years roll away, and that it will at last be swallowed up in a deep and irrecoverable ruin.

Another subject on which the Pope dwells, is the celibacy of the Priests. To understand the objections and complaints of the Holy See in this respect, it should be known that there is in Germany, a numerous association of Catholic priests who demand the liberty of marrying. They have even petitioned princes and legislative chambers on this subject. The Pope is very much irritated at this infraction of the discipline of Gregory VII., of despotic memory. He declares that these priests forget their character and their duties, that they allow themselves to be hurried away by the allurements of pleasure, that these are shameful attempts, &c. I cannot tell what effect this language of the Pope will produce upon the German ecclesiastics, but I presume that the mass of Catholics will not attach great importance to it, and that many of them will continue to demand that the ecclesiastics be allowed to marry. The celibacy of the priests is a perpetual scandal; it gives rise to most injurious suspicions, and it has not done less injury to Catholicism than the most violent attacks of philosophy.

But all the subjects of which we have spoken are regarded as merely secondary in the encyclical letter. The great object of this document is to oppose the new political doctrines of M. de la Mennais. Your readers have been informed by my preceding letters, in what these doctrines consist, and also of the journal entitled "l'Avenir," in which they have been published. M. de la Mennais wished to reconcile Catholicism with free institutions; he attempted to give it a new foundation, and adapt it to the wants of the present age; and, without doubt, if any thing could retard the fall of the Romish church, it would be the support of liberal opinions as proposed by M. de la Mennais. But the Roman Pontiff, it seems, has a greater dread of liberty than of infidelity; he has proudly refused to make any concessions to the spirit of the age; he rests the support of the church upon despotism, as confidently as in times of the deepest ignorance and barbarism. But its destiny is accomplished! The Holy See resembles a blind man walking towards a precipice, over which he must soon fall, but who is irritated when a friend ventures to warn him of the danger to which he is exposed. Catholicism wishes to crush the spirit of the age, but it cannot do it. The spirit of the age will crush Catholicism. The Pope has not weight enough in the balance of opinion to make it incline to his side.

M. de la Mennais and his political school are not named in any part of the encyclical letter; but it is every where apparent that he is intended. The Pope declaims against the liberty of the press, against revolutionary opinions; he finds no condemnation too severe, no anathema too violent, for those nations who break the yoke of despotism and demand free constitutions. Poland herself, heroic Poland, so fervent in her Catholic faith—Poland, who invoked the Virgin Mary on the fields of battle, and who voluntarily took the cross for her banner, like the soldiers of the crusades in the middle ages—Poland, whose fall caused tears to flow from every one having the heart of a man—even Poland has not received one word of sympathy from the Holy See. The encyclical letter unites with all other nations who have taken arms for liberty, and pronounces upon them one sentence of excommunication. No testimony of affection for the unfortunate, no tears for the victims, because these victims have been guilty of wishing for free institutions! Such is the policy of the Holy See.

This is well understood by M. de la Mennais and his friends. Though the letter of the Pope does not mention them individually, they know that the letter was aimed at them, and they have announced in the journals of Paris that their journal "l'Avenir" would be no longer published. They had at first spoken only of a suspension of the publication, but since the circular of Gregory XVI. they have suppressed it entirely. It is now several months since I told your readers that it would be so. Rome refuses absolutely to sympathize with liberty; and M. de la Mennais, wishing above all things to keep in the good graces of the Holy See, has preferred not to write any more rather than to expose himself to the wrath of the Vatican. It is regretted in France that the journal "l'Avenir" has been suppressed; for it was an eloquent advocate of popular rights as well as of the religious doctrines of Catholicism. Even those who did not belong to the church of Rome, were hoping that that church would take new root by uniting with liberty. But now all is over. The democratic party of the clergy in France have returned to silence or rather to slavery. M. de la Mennais has tamely bowed his head under the degrading yoke, and hereafter all the nations of the earth may know that they will find in the church of Rome an irreconcilable enemy to liberty.

The encyclical letter of the Pope was roughly treated by the editors of political papers in France. When it reached Paris, it was reviewed in respectable journals, and censured in the most unsparring terms. In the capital of a country still calling itself Catholic, the most severe and even passionate invectives were issued from the press, against this document emanating from the Holy See. Our journalists charged the Pontiff of Rome with being retrograde, an enemy of learning, behind the ideas of the age; with ignorance of the spirit of the times, and with attempts to revive the exploded absurdities of the middle age. What is very remarkable is that this warfare, so hostile and injurious to the head of the Catholic church was received favorably by the mass of readers in France. The journalists were not complained

of; on the contrary, they were approved, which shows plainly that Catholicism can hardly reckon on any longer upon devoted partisans in the middle or superior classes of the country. Under the reign of Louis XIV., if a writer had attacked the Pope, most of his readers would have been indignant, and the rash man would have been put in prison with the approbation of the nation; but at present any one may write against the Pope, and may ridicule his pretensions, as freely as the pretensions of the Grand Lama, or the Mufti of Constantinople.

Two or three journals of the Carlist party were the only ones that undertook the defence of the Pope; and even they expressed themselves with reserve and timidity, not daring to sustain all his anti-liberal opinions.

If we observe attentively the course of Catholicism in France, we may fancy we see a sick person gradually approaching the close of life because he will take nothing which is prescribed for the cure of his disease. We may suppose that this sick person is almost wholly isolated, and that no care is taken of him, because of his obstinacy in rejecting all the good medical advice that is offered him. The agony will continue yet for a long time perhaps, but unless the church of Rome changes completely her principles and her course, she must infallibly perish. I am, &c.

From the Boston Recorder.

A SHORT CONCIO.

Were every minister in this State to ask his conscience, seriously and honestly, whether he could not furnish some useful matter for religious periodicals several times in a year, what answer would he receive? This same conscience is treated by too many, as they would a giant in his castle. If they must knock at the door they will do it gently, and if circumstances admit, will get clear of the premises before they get an answer.

"Ask what is truth, with Pilate, and retire."

Some say they have no time—are pressed beyond measure by their various duties. Some such will nevertheless smoke three times in a day, consuming not less than half an hour in the operation—will talk on politics with a neighbor "till the stars appear," and read the newspapers till they nod over them at ten at night.

There are others who do not spend their time thus, who are actively and laboriously engaged in their Master's service. But it is a great mistake that they have no time for the duty in question. If it be an important and practicable means of doing good, they are bound to find time to do it. Others do it, who bend beneath as heavy burdens as themselves, and find in so doing an increase of energy, zeal and success in their Master's work.

"I covet no such notoriety," said one, with a sneer. If notoriety as faithful and zealous for Christ be displeasing, has not that man mistaken his calling? Let another take such a man's bishoprick. But there need be no such notoriety. His modesty may be calm as a clock on this point. It need not be known whether he be a dweller in the vales or on the mountain tops. Let Zion but have the impulse sure to be given by an active mind and a warm heart, and he that gives it may wrap himself in as thick a mantle of darkness as he pleases.

But what can I write about?

"Have you no words? Ah, think again!"

Have you the love of the blessed Saviour glowing in your heart?—do you feel a measure of that solemn responsibility, which constrained the exclamation, "woe is me if I preach not the gospel?" do you behold with an aching heart and streaming eyes, the hove of souls made by error and vice around you? do you recognize the obligation of doing good as you have an opportunity, and especially do you realize that you can present truth, of infinite moment, to ten thousand immortal minds?—can these things be so, and can you find no topic of interest! One would think that an hundred themes of great interest, in as many minutes, would cross the field of your vision; and that the greatest difficulty would be to make a selection out of so many pressing applicants for consideration.

Let me suggest. Look at that careless sinner of your congregation. How blessed would you count the privilege of breaking his heart by some powerful exhibition of the gospel. As you have thought of him, and prayed and glanced your eye along his path of dreadful peril, how often has a train of thought been started, suited to make a moving appeal to his soul. You have said, "if I could present this just as it now stands in my mind, that sinner would tremble!" Now just give that train of thought a palpable existence on paper. Make of it a short and pungent appeal, and breathe out your whole soul with it. Give it to the press, and sinners, an hundred or a thousand miles distant, may bless God that your "bow was drawn at a venture."

Look at that member of your church. The defects of his character are so palpable, they compel the recognition of danger. You are afraid he will not die in peace. Describe such defects. Contrast them with the scripture standard. Pour the bright light of truth around them, so that the darkness shall be visible. Let some religious periodical have the picture. Many a deceived soul, perhaps in distant regions, may see the exposure of its own deception, and blessing God that the discovery did not come too late, may exchange the spider's web for an enduring hope of eternal life.

Covetousness on every side of you is binding men over to endless death. Intemperance is lighting fires that shall blaze forever. Error spreads her snare with appalling success, weaving every day a stronger net, and making a rescue more and more hopeless. These, and an hundred other forms of evil, are making the road broad that leadeth to destruction. Their name is Legion, for they are many. If you cannot break the head, can you not at least bruise the heel? And can your mind be barren, can you want a theme, surrounded by circumstances such as these?

And, brethren, we owe a duty to our friends and servants, the Editors. They occupy stations of anxiety and responsibility which not many of us are disposed to covet. They need our sympathy and our aid. They ought to be

permitted to count every minister a right-hand man; and to be cheered on in their arduous and often thankless work, by hearing frequently from us. We can comfort and strengthen their hearts, by spirited and energetic efforts to increase the usefulness of their publications. And if our kindness should ever amount to an inundation of favors, we will do them the honor of believing they will frankly exclaim with the ancient Roman, "Save us from our friends."

A PASTOR.

The American Baptist mission in Burmah commenced in the year 1813. In the nineteen years which have elapsed, there have been 33 missionaries and their wives sent to that country, under patronage of the board. Of these, 5 have lately emigrated; 11 have been removed by death, or otherwise from the field of their labors; and 17 are now on the ground. Nine—more than a quarter of the whole number—sailed in the course of the year 1832. The first baptism in Burmah occurred in 1819, when three natives were admitted to the church. Since that time, about four hundred have chosen the service of God, and joined the churches at Rangoon, Tavoy, and Maulmein. Four presses and three printers have been sent out. About 200,000 tracts have been printed, and circulated throughout the whole empire. The New Testament is translated and printed, and an epitome of the Old. A large number of children have enjoyed the advantages of Christian schools. Villages have been visited, and many of them have believed in Jesus. The Karens and Toong-thos have heard the word of life, and multitudes of the former have become the disciples of Christ.

At the Indian stations, at the time of the last annual meeting, 13 missionaries and teachers were laboring for Christ, under patronage of the board. During the year 1832, 15 others have been commissioned to join the various stations, thus making the number employed 28. At all the stations, more or less have become religious. Perhaps at a moderate estimate, 250 have joined the mission churches; and many more have enjoyed the means of grace, through the medium of schools and preaching.

Besides these stations, Professor Chase, with Mr. Rorion and his family, embarked the last October for France. Thus the number of laborers in the employ of the board, including native assistants, is between 50 and 60. From 600 to 700 have become members of the church of Christ. The New Testament has been translated and printed in the language of several millions in Asia, and may be circulated to any extent desired.

The amount of receipts in the year ending May, 1827, was \$14,933 03; and of expenditures, \$15,408 32. In the year ending May, 1833, the receipts were about \$22,600; and of expenditures, \$28,571 88, showing an increase of \$7,668 in the receipts, and of \$13,163 56 in the outlays, in the space of five years.—*American Baptist Magazine.*

From the Charleston Observer.

TO READERS.

Mr. Editor.—The fault of *not thinking* is too great to be attributed entirely to the editors and contributors of periodicals. They, to be sure, make as little thinking answer as possible; but readers will not think. In fact, if they read what others write and you publish, they seem to imagine themselves absolved from all obligation to reflect on either. Why, do you know, many read your paper, and thousands read others, without ever setting their thinking machine in motion. Their minds will not play to the tune of their mouths—and consequently, parrot-like, they read without thoughts.

Now, sir, do you doubt this? Then go around in this community, one week after you have sent your journal abroad on the wings of the wind, and if, from one fourth of all who receive it, you can obtain a definite idea of what it contains, I will most cheerfully yield the point, and admit that readers *think*. Just look at the readers of political journals, and say, are they not most profoundly ignorant of the very few ideas which have been published in every form, and almost every paper, for years? Can they explain their own political sentiments—those that they read every day? I am fully aware they can talk, and thunder, and lighten, and even raise a horrible tempest of words; but if balls are found only in thoughts, you may stand till dooms-day amidst the storm, unhurt. They do not, *will not* think.

And here I ask you, kind readers, what is to be done? If nothing better is suggested, I propose that, when you read a paper or paragraph, or even a sentence, the question should be asked, *what does this mean?* Just ask and answer this question, and you will soon think, as well as read. And thinking, you will become more independent, and a better judge of what is worthy of aspirants will find less encouragement, and be more harmless; Christians will hold a dignified rank, and their society be more welcome; religion will urge its claims, and be sought as the one thing needful; God will be raised to the throne, and treated with greater confidence. And in all this, the mind become ennobled—assume the dignity of its nature—long for immortality.

LOOK HERE.

CAUTION AND CONDUCT.

Be not easily acquainted; lest, finding reason to cool, thou makest an enemy instead of a good neighbor.

Be reserved, but not sour; grave, but not formal; bold, but not rash; humble, but not servile; patient, not insensible; constant, not obstinate; cheerful, not light; rather sweet than familiar; familiar, than intimate; and intimate with very few, and upon very good grounds.

Return the civilities thou receivest; and be ever grateful for favors.—*Penn.*

NUMBER OF LANGUAGES.

A Russian has published "A view of all the known languages, and their dialects." In this book we find in all, 947 Asiatic, 587 European, 326 African, and 264 American languages and dialects, enumerated and classified. The Bible is translated into 139 languages.—*Sailor's Magazine.*

A Christian is like the firmament, and it is the darkness of affliction that makes his graces shine out. He is like those herbs and plants that best effuse their odors when trained.—*Jay.*

CONFORMITY TO THE WORLD.

From the New York Evangelist.

"Be not conformed to this world." Rom. xii. 2.

MR. LEAVITT—It was a just observation made by an esteemed writer, that "the fishers of men, as exclusively bent on catching the greater sinners, often make the innocents of the moral net so wide, that it cannot retain those of more ordinary size, which every where abound. Their draught might be much more abundant, were not the meshes so large that the smaller sort, aided by their own largeness, escape the toils and slip through. Happy to find themselves not bulky enough to be entangled, they plunge back again into their native element, enjoy their escape, and hope they may safely wait to grow bigger, before they are in danger of being caught."

The truth of this remark is often felt. When attempts are made to inculcate upon others the observance of duty, how frequently do we see great labor employed to remove some of the most futile and absurd objections, with which only a few dare attempt to shield themselves, while the more specious, and consequently more dangerous, which shelter the great mass of objectors, are rarely or but slightly disturbed. The result of this error is, that those for whom we entertain the most hope are not unfrequently the most unhelpful class of hearers,—the least likely to be convinced of their mistake, or brought to comply with their duty.

With these impressions it is proposed to notice still farther the excuses which are made for conforming to the world. Some of the most prominent have been examined in a former number; there are others which are more plausible in their character,—and perhaps even more pernicious in their tendency.

Some persons tell us that such and such things may be wrong for others, but they have not discovered them to be forbidden—for their part they think "the less there is said about them, the better."

Others, while they promptly concede that conformity to the world is unquestionably wrong in general, yet think there are exceptions, and each one of course regards his own as the excepted case. Indeed, they are so circumstanced that it would be utterly impracticable to call to mind some of the practices in which he is called to move renders some practices justifiable, which in any other situation he should deem wrong. One must occasionally attend parties of amusement in order to please an ungovernable parent—and another will give a splendid and expensive entertainment to indulge a beloved daughter—while a third, who from no consideration would violate conscience and dishonor Jesus thus, yet supposes it necessary to comply with an extravagant and foolish taste in dress or equipage, for the purpose of gratifying an impatient husband or wife.

It will be observed, that by most, if not all these objectors, it is conceded that conformity to the world is forbidden. The precept is so simple that it is impossible to misunderstand it. It must mean just what the words import, or it can mean nothing. If, then, God has given me a plain and positive command, how dare we attempt to evade it? In giving it he has made no exceptions. Where then do we find authority for making such exceptions?

Now from this whole list of apologies for conformity to the world, I venture to say, not one can be selected that meets the object for which it was designed by its author. And the remark will extend to all similar apologies which were ever invented. Why? First, because no excuse can be set aside the requirements of Jehovah. If they may, then any prohibition and any command of God may be dispensed with, whenever it is found to be in collision with the depraved inclinations of unholy hearts. Secondly, because if submitted to an unprejudiced and candid examination, a very small amount of discernment, notwithstanding their plausibility, will at once discover their entire fallacy. Neither do they who so ingeniously frame and confidently offer them, regard them otherwise than as a subterfuge. If, then, they are unsatisfactory even to those who use them, how must a God, who abhors all dissimulation, regard them? O! how may we suppose our holy Redeemer regards such disgraceful attempts on the part of his redeemed ones to avoid a compliance with his wishes and commands! How apply does the cutting reproach of Christ apply to such disciples—"Why call ye me Lord, Lord, and do not the things that I say?" And yet multitudes of those who are called the friends of Jesus, are attempting by some of these excuses to justify their disobedience to this command. It would seem that they love the world, and are determined to put their consciences asleep while they enjoy it.

Fellow Christian, is it not so? Look around upon those with whom you are most intimately acquainted, and say if there is not an evident attachment to the world among those of them who have in profession renounced it. Are they not evidently in a greater or less degree, guided by its unsanctified principles? Nay, Christian brother or sister, I will not send you to examine the conduct of a friend or neighbor—permit me to request that you will come nearer home and look into your own heart, and candidly tell (not me, but) your own conscience, if you have not too much of a worldly spirit. "Brethren, if our heart condemn us, God is greater than our heart," and sees much in which we do not detect.

But why is it thus, Christian professor? Has religion deceived you? Is it more rigid in its demands than you anticipated? And now, since you cannot recall the solemn vow which you have made to renounce the world, would you attempt a compromise with Jehovah, and endeavor to serve him while you enjoy the world? Indeed, there is sad reason to fear that your religion has deceived you. But allow me, my friend, to assure you, that it is not the religion of Jesus which has deceived you. That is truth—it cannot deceive or disappoint. Really renounce the world, and your false religion will fall, and the religion of Christ will convince you, that it is impossible to serve "God and mammon."

Or do you say, that although not dissatisfied with religion, yet you wish to retain the approbation and friendship of the world. If it is so, the word of God speaks in your ear a solemn and important admonition—"If any man will be the friend of the world, he is the enemy of God." Be not deceived—God is not mocked—you can never reconcile Christ and Belial.

But perhaps you reply, I know that conformity to the world is sin; but I have been so long, and was so early habituated to its customs, that it is difficult now to disengage myself from them. Alas! It is a melancholy fact, that many children, even of families professedly Christian, are so educated in the school of the world, that if ever they become the children of God, it requires a whole life of watchfulness and self-denial to counteract the influence of their unchristian education. Notwithstanding these difficulties, fellow Christian, do not suppose they exempt you from obedience to God's commands—rather consider them powerful incentives to care and perseverance in overcoming the world. You regard his commands as indisputable and holy and just; manifest your willingness and your determination to obey them. Be not discouraged at the greatness of the work, even though it should at the commencement be trying to nature. To one who loves holiness and is laboring for it, the way by which it is obtained cannot really be painful. Remember you have "crucified the flesh"—remember, too, "the grace of our Lord Jesus Christ, though

he was rich, yet for our sakes he became poor, that we through his poverty might be rich." Would you be like Jesus? O then, be not conformed to this world. Possibly, however, there may be some who have not used any of these excuses. They may have assumed it as a fact, that they were not conformed to the world; and feeling uninterested in the command, have quietly left it to those whom they supposed were guilty of its violation, and thought no more about it. Supposing this to be the case of any, permit me to invite your particular and immediate attention to the precepts we are contemplating; for if you have not heretofore deemed it of sufficient importance to interest you, be assured you are violating it; and if God has regarded the command important for him to give, be certain it is not unimportant for you to obey.

M. B.

From the American Baptist Magazine.

VIEW OF THE AMERICAN BAPTIST BOARD, AND ITS MISSIONS.

ORIGIN OF THE BOARD.

In the month of February, 1812, five young men, who had formerly been fellow-students at Andover, sailed from this country to commence a foreign mission, under the patronage of American Christians. It was owing to their urgent solicitations and moving appeals, that the churches were aroused and the first Board of missions constituted. They sailed for Calcutta; and, as they were the earliest missionaries from this land, they would of course hasten at once to Serampore, to obtain the sympathies and advice of the venerable men, who had so long been laboring in the field. Mr. Judson, who was one of the company, reflected, during the voyage, that the Serampore brethren were Baptists; and supposed, very naturally, that he might be called, while sharing their hospitality, to defend the Pedobaptist opinions which he professed. Such anticipations led him to a careful re-examination of the grounds of his faith, and, eventually, to a thorough change in his views. After a very serious and reluctant struggle, Mr. Judson was compelled by a consciousness of right, and the clear demonstrations of the New Testament to join his husband. Accordingly, they were both baptized and admitted to the church at Calcutta, Sept. 6th, 1812. Mr. Rice, who had sailed in another ship and arrived somewhat later, was the subject, without the slightest concert, of a similar change of feelings, and was baptized in November. This event led, naturally, to a dissolution of the connexion of Messrs. Judson and Rice with the A. B. C. F. M., and threw them upon their own resources, or the exertions of some new arrangements at home. A spirit of opposition to their enterprise, which manifested itself at Calcutta, and the peremptory refusal of the East India Company to suffer their continuance within their dominions, led the missionaries to embark for the Isle of France. While at this place, Messrs. Judson and Rice thought it expedient that the latter should return at once to this country, and endeavor to awaken a spirit of missions among the Baptist churches.

He accordingly sailed in March 1813, and was welcomed, on his arrival in the United States, with great cordiality and affection. He was soon instrumental in awakening an extensive missionary feeling, and a large number of missionary societies were organized, in various parts of the country; and in April 1814, the BAPTIST GENERAL CONVENTION was formed in Philadelphia.

NAME AND CONSTITUTION OF THE BOARD.

In the charter of the Convention, it is styled "The General Convention of the Baptist Denomination in the United States, for Foreign Missions and other important objects relating to the Redeemer's kingdom." It holds its session once in three years, at places designated at each triennial meeting. It is composed of delegates from missionary societies, associations and other religious bodies, and of individuals of the Baptist denomination, which annually contribute to the funds under the direction of the Board, a sum amounting to at least one hundred dollars; for every additional hundred dollars, one additional representative and vote is allowed.

The executive business is performed by a Board, consisting of a President, eight Vice-Presidents, a Corresponding and Recording Secretaries, a Treasurer and Assistant Treasurer, and forty managers. Besides the triennial meeting, the board of managers also hold an annual meeting for mutual advice and co-operation in advancing the objects of the Convention; and a monthly meeting at the missionary rooms in Boston, for the transaction of business, which cannot, in Justice to the cause of Christ and the interests of mankind, be delayed. Eleven constitute a quorum for the transaction of business at the annual meetings, and five at those of intermediate occurrence.

PUBLICATIONS OF THE BOARD.

The 'American Baptist Magazine' is the official organ of the Board. It is entirely under their direction, and promulgates to the world whatever of interest is transmitted to this country from all its missionary stations.

The 'Memoir of Mrs. Judson, including a History of the American Baptist Mission in the Burman Empire,' is also the property of the Board, and the profits of its sale are devoted to missions. Many thousands of copies have already been circulated, which have not only aided the pecuniary concerns of the convention, but have also kindled a spirit, which, in its influence, will be of incalculable benefit to the cause of missions.

OPERATIONS OF THE BOARD.

BURMAH.

The will of Providence was, perhaps, never more distinctly intelligible, than in the circumstances which led to the establishment of the American Baptist Mission in the Burman Empire. Mr. Judson received no encouragement in respect to the station from his friends at Serampore. The ground had already been tried. But such were the objections, resulting from a barbarous nation of idolaters, a despotic government, where change of religion in a native would be visited with death, and a language of difficult acquisition, that all former attempts had failed. The missionaries, few in number, who had been deputed by the Serampore brethren to go thither, had left in discouragement, and gone to other fields. Not a native had listened to the word of eternal life. Of the good seed of the kingdom, none had been sown. But amid hazard and discouragement, Mr. Judson resolved, in the name of God, there to set up the Christian banners.

RANGOON.

Mr. Judson arrived at Rangoon in July, 1813. On his arrival, he found a mission-house, formerly occupied by Mr. Felix Carey, which now became his home. Mr. C. soon left the station for an office under government; and thus the mission was abandoned into the hands of the American Baptist Board.

In Oct. 1816, Mr. and Mrs. Hough joined the mission family at Rangoon, having left the U. States the preceding December.

In March 1817, four years after the commencement of the mission, the first inquirer presented himself to Mr. Judson. His appearance and manners excited high hopes; and at the close of his first visit, the mission family felt, that there was reason to thank God and take courage.

In Sept. 1818, Messrs. Colman and Wheelock, who had sailed from Boston in November, 1817, were added to the mission family at Rangoon. Mr. Judson had already completed the translation of the

gospel by Matthew, and a zayat was built for religious worship, where he sat from day to day, to converse with all who came, on the things of the kingdom. The zayat was erected on a road, lined on both sides with pagodas; and hence called *Pagoda-Road*.

On the 27th of June 1819, the first baptism occurred in the Burman Empire. Moung Nau, the subject of it, gave a most satisfactory and interesting account of his mental exercises, and was admitted, with an unspeakably joyful welcome, to baptism and the church.

This first baptism seemed like the first fruits of a revival. The number of inquirers began to multiply, and at some meetings, especially of the females, the Holy Spirit was evidently present. On the 7th of November following, two more converts were baptized. Individuals of rank and eminence were becoming zealous inquirers, and the holiest anticipations of the missionaries seemed on the point of being realized. But such was their success, that the time of their operations could not be kept from the ears of the emperor. Fearing the worst temporal consequences, praying for divine guidance, and pursuing what seemed to be the only course expedient, Messrs. Judson and Colman left Rangoon for Ava, the capital of the country, to seek the imperial favor and toleration, and safety for the baptized Burmans. Their petition, however, was disregarded. Their hopes were blighted, and they returned to tell the sad tidings to their converts. They had previously arranged that Mr. Colman should go to Chittagong, a place under British protection, so that, in case of the worst, all the missionaries might find there an asylum from persecution. They expected, when they disclosed their ill success to the disciples, they would be filled with apprehensions, and perhaps be ready to renounce their christian profession. But, on the contrary, they remained steadfast in the faith, and seemed willing that the will of the Lord should be done. "Only stay with us," they exclaimed, "till there are ten converts; then one can teach the rest; and the emperor himself will not be able to destroy the new religion."

[To be continued.]

FIRST AMERICAN BIBLE.

The following Correspondence in relation to the first edition of the Bible in this country, will no doubt be read with interest. We copy it from the Monthly Extracts published by the American Bible Society.

BY THE UNITED STATES IN CONGRESS ASSEMBLED.

September 12, 1782.

The Committee to whom was referred a memorial of Robert Aitken, printer, dated 31st January, 1781, respecting an edition of the Holy Scriptures, Report, That Mr. Aitken has, at a great expense, now finished an American edition of the Holy Scriptures in English; that the Committee have, from time to time, attended to his progress in the work; that they also recommended it to the two Chaplains of Congress to examine and give their opinion of the execution, who have accordingly reported thereon; the recommendation and report being as follows:

Philadelphia, 1st September, 1782.

REVEREND GENTLEMEN—Our knowledge of your piety and public spirit leads us, without apology to recommend to your particular attention the edition of the Holy Scriptures publishing by Mr. Aitken. He undertook this expensive work at a time when, from the circumstances of the war, an English edition of the Bible could not be imported, nor any opinion formed how long the obstruction might continue. On this account particularly, he deserves applause and encouragement. We therefore wish you, Reverend Gentlemen, to examine the execution of the work, and, if approved, to give it the sanction of your judgment, and the weight of your recommendation.

We are, with very great respect,
Your most obedient humble servants,
(Signed,) JAMES DUANE,
Chairman, in behalf of a Com. of Congress on Mr. Aitken's Memorial.

REV. DR. WHITE, and REV. MR. DUFFIELD,
Chaplains of the United States, in Congress assembled.

REPORT.

GENTLEMEN—Agreeably to your desire, we have paid attention to Mr. Robert Aitken's impression of the Holy Scriptures of the Old and New Testament. Having selected and examined a variety of passages throughout the work, we are of opinion that it is executed with great accuracy as to the sense, and with few grammatical and typographical errors as could be expected in an undertaking of such magnitude. Being ourselves witnesses of the demand for this invaluable book, we rejoice in the present prospect of a supply; hoping that it will prove as advantageous as it is honorable to the gentleman who has exerted himself to furnish it at the risk of private fortune.

We are, Gentlemen,
Your very respectful and humble servants,
(Signed,) WILLIAM WHITE,
GEORGE DUFFIELD.

HON. JAMES DUANE, Chairman, and the other Hon. Gentlemen of the Committee of Congress, on Mr. Aitken's Memorial.

Philadelphia, Sept. 10th, 1782.

Whereupon, Resolved, That the United States, in Congress assembled, highly approve the pious and laudable undertaking of Mr. Aitken, as an instance of the progress of arts in this country; and being satisfied, from the above Report, of his care and accuracy, from the above Report, they recommend this edition of the Bible to the inhabitants of the United States, and hereby authorize him to publish this recommendation in the manner he shall think proper.

CHARLES THOMPSON, Secretary.

[It is a fact perhaps not generally known, that Mr. Charles Thompson, the same gentleman who was Secretary of the Congress, translated the Bible, and procured it to be printed by Miss Jane Aitken, the daughter and successor of Mr. R. Aitken, about the year 1809. This we believe was the first American translation of the Bible ever published in this country.]—Ed. Chr. Secretary.

VIRGINIA BAPTIST SEMINARY.

The Religious Herald gives the following schedule of Studies and labor in this new Institution. May the smiles of Providence rest upon it and its inmates.

1. No student under 15 years of age shall be received into the Seminary; and none for a shorter term than one session.

2. None shall be received into this Seminary, as Beneficiaries, except those who give evidence of genuine piety, and present certificates from the churches of which they are members, approving of their devoting themselves to the work of the ministry.

3. Though the primary design of this institution is to afford young Baptist ministers facilities for acquiring useful knowledge, a few young men, of good moral character, on condition of defraying their own expenses, will be received into it.

4. The students shall be expected to enter the Seminary at the beginning of the term. No one shall be received during the Session, unless he is prepared to enter some class already organized.

MANUAL LABOR.

1. The students shall labor three hours in every day, (Saturdays and Sundays excepted,) faithfully and diligently.

2. To mechanics the Board will furnish, if deemed proper, facilities for laboring in their respective trades, at a fair rate; and they shall be entitled to the products of their labor.

3. All other students shall labor in the garden, or lots appropriated for their cultivation, under the direction of the gardener, and render an account of the time employed in labor at the close thereof, which shall be entered in a book.

4. After deducting the wages of the gardener—his board, &c.—and all the incidental expenses of gardening and marketing, the students shall be entitled to the proceeds of the garden, which shall be divided among them in proportion to the amount of their labor.

STUDIES.

1. The Latin and Greek languages, and all the ordinary branches of an English education, will be taught in this Seminary, and such a course pursued in biblical studies by Beneficiaries, as circumstances may justify.

2. The course of study shall be prescribed to the students by a Committee of the Board, and no material change shall be made without their consent.

3. There shall be two public examinations every year; one in the middle, and the other at the close of the session.

4. There shall be a yearly vacation, beginning December 20th and ending February 20th.

From the Baptist Repository.

A CARD TO AMERICAN PILGRIMS.

THROPISTS.

John R. McDowell respectfully informs the friends of Moral Reform that he intends to issue, in February, the first number of a Monthly Journal on that subject.

The principal design of the Journal is to expose public immorality, to elicit public opinion, and to devise and carry into effect the means of preventing licentiousness and vice. The reformation of the abandoned as a subordinate, but important object, it will steadily urge as a duty incumbent on the public. The morality of the dialogue, and not the shivoleth of a party, will characterize its pages.

Such being the design of the periodical, your pecuniary aid is essentially necessary to enable him to sustain it. The Press is the only medium through which he can reach the public mind. With you it rests to decide to what extent he shall use it.

The Journal will contain the results of his investigations made when he officiated as chaplain to the New York Magdalen Society, and visited the poor, the sick and the imprisoned, in this city. Passing events of an interesting character will be noticed, and letters, and essays written in a choice and manly style will be cheerfully inserted in its columns. In short, it is designed to be a continuation of his former publications.

It is desirable, for the public good, that a copy of each number should be placed in each family in the land. In this view of the subject he is happy to find that some great and good men entirely accord with him.

The price is \$1 a year, in advance, to single subscribers. Six papers directed to one person for \$5. 100 copies of any number, for gratuitous distribution, will be sold for \$4. 100 for the same purpose for \$30.—Payment in advance in all cases.

Editions, if desired, will be issued in different States at nearly the same time.

New York city, Jan. 21st, 1833.

N. B. Editors by inserting this card in their papers, will oblige J. R. McDowell.

Postage on letters to be paid by those who send them.

For the Christian Secretary.

Extract of a letter from Dea. G. Rogers, to Rev. G. F. Davis of this city, dated

Waterford, Jan. 27th, 1833.

DEAR BROTHER,—I wrote you on 14th inst. what the Lord was doing for us in this place, after our protracted Meeting had lasted 10 days. I thought I would drop you a few lines thinking you felt anxious to hear how the good work had since progressed. Our meeting held 12 days, and since it first commenced, the Saviour truly has done a work for us as a God for us. Two weeks from to-day, Elder Darrow baptised 4 persons, and to-day 25 more went down into the baptismal waters, and put on Christ by an open profession. The work appears to continue as yet. I think it would be safe to say, that more than 60 have obtained a hope in the blessed Saviour. We expect a good many more to come forward and join the Church. I do think, if professors stand where God is calling them to stand, we shall see a great many more redeemed by the precious blood of Christ, before this great revival is over. Four young men (my son one of them) were baptised to-day, out of my household. I think I feel that we are on the road to heaven, for which I wish to feel more humble and more faithful for the great kindness of my blessed Saviour. The greater part of those baptised to-day, were young men. We have a meeting every Saturday for prayer, and to give the young converts an opportunity to tell their experience. I have a happy household, and can truly say, "I need not go abroad for joy, I have a heart at home." I feel confident we have your prayers and those of your dear brethren, that the good work may continue until the lost soul is taken from the ranks of Satan in Waterford.

MENTAL HOSPITALITY.

The Royal Library of Paris, a collection of 400,000 volumes, is accessible every day to every individual in the community. Connected with the Library is a most superb and valuable collection of Engravings consisting of more than 20,000,000 prints. In one of the rooms is a long table, at which are placed 20 or 30 chairs; and any person, stranger or native, without a ticket of admission, or any questioning, may take his chair, call for any volume in this vast collection, and occupy the entire day in studying or copying the engravings, changing his volume at his pleasure. In liberality of this kind the French are highly and deservedly distinguished.

The India Gazette, of Aug. 16th, contains a communication from that eccentric missionary, Rev. Joseph Wolff, in reply to some inquiries propounded by an anonymous writer in a previous number, relative to the cause of his separation from the "London Society for promoting Christianity among the Jews." He subscribed himself "Joseph Wolff, Apostle of the Jews," and dates from Simla, (Hindustan,) 28th July.

'MISSIONARIES TROUBLESOME.'

So say some men in authority,—they have made a good deal of trouble to those who would deprive the Indians of their rights. Others have made the Pope a little trouble by circulating the Scriptures in the region of Palestine. Some have given the idolatrous priests in Ceylon uneasiness. Some have given uneasiness to the slaves on the coast of Africa; and others have troubled licentious and lawless men at the Sandwich Islands. This however is an old charge; "These men, being Jews, do exceedingly trouble our cities," Acts xvi. 20. "Thou art he who troublest Israel," 1 Kings xvii. 17. It is very unpleasant to give to any one trouble, but sometimes it

seems impossible to avoid it, and do our duty. If we must give trouble to any let it be to oppressors. We hope our Missionaries give no trouble to the innocent and the virtuous.—Rochester Observer.

NESTORIANISM IN PERSIA.

In the tour of Rev. Eli Smith, missionary to the Mediterranean, this ancient body of Christians was visited. A full account of them will be found in his journal, now in press. We learn that the American Board of Commissioners design to send them a missionary, as soon as one can be obtained, that the purity of the faith may be restored and the fervor of piety rekindled on their fallen altars.—American Baptist Magazine.

CHRISTIAN SECRETARY.

HARTFORD, FEBRUARY 2, 1833.

"Lord revive thy work," is a prayer which has been recently often uttered by Christians not far from us: answers to these petitions have been received; professors have been revived, sinners have been pricked in the heart, and some have given evidence of conversion. A cloud big with mercy seems to be hovering over this vicinity, and it is only needful that we pray earnestly "Revive thy work," and refreshing showers descend. The following article is copied from the Western Recorder, and we hope that the suggestions of the writer will receive that attention which the importance of the subject demands.

Why are we not revived?—To this inquiry various answers might be given, adapted to the variety of circumstances in which individual Christians and different churches may be placed. But we apprehend that one comprehensive reply, covering all existing or supposable cases, may be briefly stated. We are not earnestly seeking to be revived. It is superfluous to say that this is manifestly true, of those who are busied with a spirit of strife, or given to a conformity to the world, or enslaved to a lucre-loving covetousness. In plain truth, we are not seeking a revival, unless we are doing the things necessary to promote one. There is a certain way in which people act, when they earnestly desire a thing. They take measures to have it. And if they desire it strongly, then they take vigorous measures.

Now there are means to be used to promote a revival. This nobody doubts. There must be prayer, and repentance, and labor, on the part of the church. Let us come manfully to the test. Are the churches employing these means? Are they humbling themselves before God, for their offensive iniquities? Are they prosecuting, in humble reliance on the strong arm and blessed promises of God, the means of promoting personal holiness? Are they laboring to prepare the way of the Lord? These are questions deserving of the solemn consideration of every church, and minister, and Christian.

We have before us, in the palpable fact of the prevailing apathy, "a confirmation strong" that these things are not done. And can they not be? Let conscience give the verdict. Cannot Christians "live soberly, righteously, and godly?" Can they not be constantly revived? If not, it was wrong in them to enter into a solemn covenant to do so. It was wrong for the church thus to suborn them to an act of high-handed perjury. It was wrong for apostles to neglect so unwarrantable, and fraught with consequences so infinitely ruinous? Shall we justify ourselves at the expense of the divine veracity and benevolence? Shall we say, we are ready, but God is not ready? May heaven forgive the man who dares thus asperse his Maker. Verily, he has need of pardon. He borders hard upon the sin of that blasphemy which hath not forgiveness.

Grant this, and what follows? We ought always to enjoy a time of refreshing from the presence of the Lord. For since the world began, it is not known, that Christians were in a quickened and growing temper of piety, without witnessing decided effects on the unconverted. How, or to what extent, is not now the question. And what apology can we render to God, and the souls we leave to perish, for a neglect so unwarrantable, and fraught with consequences so infinitely ruinous? Shall we justify ourselves at the expense of the divine veracity and benevolence? Shall we say, we are ready, but God is not ready? May heaven forgive the man who dares thus asperse his Maker. Verily, he has need of pardon. He borders hard upon the sin of that blasphemy which hath not forgiveness.

Turn which way we will, we cannot avoid the conclusion, that it is the wickedness of the church which "shuts up the kingdom of heaven against men." This is the sufficient reason. We need look no farther. We trace the cause of this disastrous apathy to the church of God, and there, even beneath the altar, lies the accursed thing. We must arise, then, to cleanse the house of the Lord. We must seek earnestly, as for hid treasures, to be revived; and when such seeking proves in vain, then write on the door-posts of every house of the Lord, that God is not now ready to give his Holy Spirit to those that ask him, than earthly parents are to give good gifts unto their children. Until then, let all the house of Israel know assuredly, that they are individually responsible for the consequences of this ruinous indifference.

When to begin.—And when shall we set about preparing the way of the Lord? Say not there are four months, and then cometh the harvest. The fields are white. To-day thrust in the sickle. We have no more right to wait until four months, than the sinner has to delay repentance until that time; and we think none of our christian friends would dare to authorize such a delay in the sinner's case. Four months! What ravages may death be making all that time! What growing hardness of heart is continually accumulating! We dare not, for the price of a thousand souls, say one word to justify delay. "Behold, I stand at the door and knock." We say Jehovah. Wait we, then, for God? We need not wait. He has long tarried for us. He stands with blessings in his right hand, and waits only to be inquired of by the house of Israel.

We were pleased to notice the improvement of the American Baptist Magazine, with the commencement of the present year. Eight pages are added to each monthly number, making nearly 100 in the year. It is well conducted, and merits an extended patronage.

SUNDAY SCHOOL TREASURY.—Mr. F. J. Huntington, bookseller, of this city, is agent for this publication, which is advertised on the outside of this paper.

We learn that the Rev. Samuel Spring, late of the North Church and Society in this city, has accepted an invitation from the Church and Society in East Hartford, to become their pastor.—Mercury.

